THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

"Holiness unto the Lord."

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REVIEW OF AFFAIRS IN UTAH.

BY AN OUTSIDER.

Washington Correspondence of the "Cincinnati Commercial."

The Mormons have always claimed that the Lord was on their side, and now point to recent developments as proof of that fact. The setting in of a strong tide of success in their favor would seem to indicate as much to the worshippers at the Mormon shrine, but if we acknowledge that the Lord had anything to do with awarding them justice, we must also conclude that our side of the case has been managed by the devil and parson Newman. The devil and parson Newman made a strong team and worked well together, but the Lord was too much for them in the long run. They started out with a brilliant show of success, and for a time it seemed that they would carry all before them and wipe the Saints from the face of the Salt Lake desert, if not of the earth; but they reckoned too much on the power of their firm, and strength of their joint influence, and went under. Whether they will now dissolve partnership or continue business at the old stand, I am not advised, but as their joint crusade has been attended with such ill success, it is likely they will retire from the field for the present.

WHAT'S THE MATTER WITH NEWMAN?

The thing the matter with Newman is understood. His desire to squelch the Mormons is not without a cause. As to the devil, he probably goes in on general principles. The Mormons are sober, industrious, thrifty, attend to their own business, do not drink whisky nor gamble, and consequently are not such a people as the devil delights in.

Parson Newman aspires to be the spiritual adviser of the President. As a sort of spiritual cabinet officer, he is a success; but whenever he meddles with temporal matters, he is an unsafe counselor, and if allowed to have his way, he would inaugurate ecclesiastical raids in every direction, and get our government into more musses than it could get out of in a generation.

He has been at the President's back in the Mormon raid, a power behind the throne greater than the throne itself. He has great influence with the President, and has used that influence to have the power of the government brought to bear against the people of Salt Lake desert, whose crime is that they have got a religion.

Newman went out there some time ago to crush them with the power of eloquence. He did not propose to use

the sword then, but went at them with the jaw bone of an ass, and got worsted.

The Mormons gave him the use of their Tabernacle, a noble structure, costing a million and a half of dollars, and seating thirteen thousand people, and filled it to hear him. He had a larger audience than he ever had in this centre of civilization, where ten thousand people could not be got together to witness any religious exercises that could be imagined. The parson proposed to demolish them with profound learning and Hebrew roots, but he found among them two Elders who knew more Hebrew roots than he did. They soon had him on the defensive, and demolished him with the Old Testament and ancient history. There were several rounds fought, and at each round Newman was knocked up into the corner, until finally, too exhausted to quote from his voluminous manuscript or get out any more Hebrew roots, he left the city in deep disgust. He left behind him an unfulfilled appointment, his retreat being one of utter demoralization and disorder. He found in those desert places men who knew as much Greek, Latin and Hebrew roots as he, and who were fully as well up in ancient lore. Some of those Mormon Elders are hard students, the quiet of Salt Lake being conducive to study, and had thus got ahead of Newman in the classics, for much of his valuable time is taken up in advising the President and reading Washington newspapers, either of which will debilitate the mind and render it unfit to successfully handle deep and serious subjects.

The urbanity with which the Mormons tendered Newman the use of their Tabernacle, and the numbers with which they filled it, certainly reflected credit upon them as hospitable people, whatever may be said of their judgment and good taste. They gave him a larger assemblage than he could by any possibility get in Washington city, and listened to him as attentively as his own congregation. We will give them credit for good behavior, although some may accuse them of bad taste and a reckless waste of time.

Put the boot on the other leg for a moment, and suppose that Brigham Young or some of the Elders had come to Washington and asked Dr. Newman the use of his pulpit for a Sunday or two, would they have got it? No, indeed; the truly good parson would have held up his hands in pious horror at the thought of such a dreadful thing as a Mormon in the Metropolitan pulpit. The courtesy which they extended to him, he would in no wise extend to them.

As soon as he came back from his inglorious defeat at Salt Lake, the apple of promise having turned to ashes upon his lips, for he thought he would smash the miserable people out there with Hebrew roots, he began his crusade against them through the President. The part that he got the administration to play in this miserable business was despicable and disgraceful, mean and cowardly. The spectacle of a great government inaugurating a crusade against the weak and defenseless people of the desert, for no other reason than that they have a religion different from our own, if we can be said to have any in particular, was a disgraceful exhibit. And what has been the result? We have vexed and annoyed those people beyond measure, put some of them in jail, until they could get a hearing before the Supreme Court, (which is not under the control of parson Newman, but is governed by law and justice,) and run the government to an expense of about one hundred thousand dollars. That is all that has been accomplished.

Of all the blunders of the present administration there is none equal to this. Parson Newman should be removed out of the cabinet at once as an unsafe adviser. By his advice * * * * the President filled the offices in Utah with a choice gang of law-enforcers, composed about equally of Methodist fanatics and bar-room poker-players, with instructions to go for the Mormons. They went for them. They disregarded law, Gospel and common sense in their blind bigotry, and now have the satisfaction of seeing their work all knocked east, west and crooked by the unanimous opinion of the Supreme Court of the United States.

The conduct of the judge, McKean, can not be excused. Either he knew he was doing wrong, or else he is not

fit for a justice of the peace in any back-woods district of the land. His course was so clearly and outrageously illegal, so contrary to all known principles of justice and fair dealing, that a man who never saw a law book would so pronounce it. We all have an instinctive idea of what justice is, whether we know any law or not, and measured by this standard alone, McKean's conduct was abhorent.

He carried on his high-handed proceedings for some time, owing to the fact that he "operated" in the wilds of Utah, was backed by the President, who, in turn, was backed by parson Newman, and had the agent of the associated press at Salt Lake to deliver stump speeches for him every night, over the United States. Supported by this formidable force and favorable combination of circumstances, he did not come to the end of his rope for several months, but it was only a question of time.

When I was in Salt Lake I ventured to predict that the Supreme Court would knock the pins out from under his proceedings, and let the superstructure fall. Great has been the come down, my countrymen, and great the clatter of skulls in Newman's camp. The parson finds out that only one department of this great government is under his control.

MORMON FAITH.

While at Salt Lake I was struck with the almost sublime faith which the Mormons had in the Supreme Court, a faith that they would obtain justice in that exalted tribunal. They were right. The justice which McKean had denied them, they obtained in the grand tribunal of which every American should be proud, a tribunal removed far above the mire or scum of ecclesiastical controversies.

The case immediately before the court had its origin in the Gentile love for whisky. The Mormons do not drink whisky. In this respect they are not in harmony with the administration. It is sad, but true. Before the Gentiles flocked into Salt Lake City, each an independent civilizer on his own hook, armed with a Bible and a bottle of whisky, there was not a grog shop in the place. But with the influx of the apostles of civilization came a brisk demand for whisky. The Mormons, by virtue of their control of the city, discouraged the sale of liquor by a severe tax, a tax so high that it almost amounted to prohibition.

The whisky men refused to pay it, and agreeable to a city ordinance, the city officers emptied the contents of a groggery into the street. The owners sued for damages, and went into McKean's court. McKean ruled every Mormon off the jury, although they compose nine-tenths of the population, and the whisky men got a judgment for over three times the value of the liquor destroyed. McKean ruled Mormons out of the jury-box, charged them out of court, and ran his judicial machine entirely in the interest of the Gentiles. The Mormons patiently submitted, and took their case up to a tribunal where law and justice are meted out to men of all religions as well as those of none. Chief Justice Chase delivered the unanimous opinion of the court, and promptly reversed all of McKean's iniquitous rulings.

This was a blow under the butt of the administration's ear. Grant had been backing McKean all the time, telling him to go ahead and squelch the barbarians. A grand crusade had been inaugurated in the name of christianity and parson Newman, and it must be carried on regardless of consequences.

While Akerman was in the attorney general's office, he did not like the proceedings in Utah, and privately intimated as much to the President several times. Akerman never did know great quantities of law, but he knew enough to understand that we were getting an elephant on our hands in making an illegal crusade against Salt Lake. But the President would listen to nobody but McKean and Newman about the matter, and stiffened his neck to the great work of reforming Utah. The President, who was to have no policy in opposition to the will of the people, here undertook a job against their will and in opposition to law. But what had he to fear when backed by the spiritual and temporal advice of parson Newman? When Cæsar was crossing some sea (I forget what one) in a boat, and the

waves came high and the sailors were afraid, the sanguine man told them to fear nothing, for he was aboard.

Attorney general Williams has never sanctioned the proceedings in Utah, and repeatedly told the President so. It was not his province to interfere any more than by his advice, which, when given, was always on the side of the Mormons.

THE LAST OF MCKEAN.

I see by the dispatches that McKean's wife has left Salt Lake, which ought to be an indication that the judge will return no more. He has disgraced the bench and himself by his intolerant conduct, run the government to heavy expense, exasperated the Mormons, and the duty now devolves upon him to resign. Utah needs a judge who knows the law, and who will administer it with a reasonable show of impartiality. As for McKean's court, a Mormon had no show in it whatever. To go into it was to be condemned.

Notwithstanding the stinging rebuke administered him by the Supreme Court in upsetting his every act while in Utah, the judge has the impudence to enter the lobby of Congress and attempt there to procure the passage of a law virtually upholding him in all he has done, and providing means for the further persecution of the Mormons. Dan. Voorhees introduced a bill which delights the President and McKean. Parson Newman is also happy in his mind about it. It provides for a new crusade against the Saints, and is carefully arranged so as to escape the Supreme Court. This bill of Voorhees and Newman does not say that Mormons shall not sit upon the jury, but provides for keeping them off by enacting that the judge, the marshal and the district attorney shall make a list of two hundred citizens of the United States, who have resided in the Territory six months or more, and from this list the grand and petit jury shall be drawn.

Now, with judges, marshals and district attorneys such as Grant has heretofore sent to Utah, what chance has the Mormon element for recognition in the jury-box? Instead of challenging them after they are summoned, as was McKean's course, they will never be summoned.

It is, perhaps, a healthy sign to see Dan. Voorhees bringing in bills "to aid in the execution of the laws." Hereafter we shall likely have his support in measures to enforce the laws in the South. Either he has ceased to be a democrat or ceased to be consistent. Heretofore, when attempts have been made to enforce the laws against the Ku-Klux, we have had long and melancholy howls from Dan. about the persecuted Southern people. Yet, there has been no harsher measures levied against the South by the bitterest radical in Congress than Voorhees now attempts to levy against the Mormons. And if he can argue so bravely against harsh measures for Southern Ku-Klux, why should he be foremost in advocating harsh measures for the Saints? What have they done? A little reflection will convince any one that we have been far more lenient with the Ku-Klux than with the Mormons. Suppose the Saints should play the Ku-Klux role for a short time, disguising themselves and going forth at night to frighten, whip and kill Gentiles, giving them orders to leave the Territory in so many days, or swinging them up if they didn't? How long would the government bear with such folly? As long as it did with the Ku-Klux? No, indeed, but the entire Mormon tribe would find themselves *en masse* in the penitentiary or out of the United States six months after beginning the amusement.

Hereafter when Dan. Voorhees commences his annual yelp in Indiana against the republicans for their alleged persecutions of the Southern people, and he will be at it this summer, let the republicans confront him with his Mormon bill, and ask him if the party is not as justifiable in persecuting the Ku-Klux, who have violated all law, human and divine, as he is in persecuting the Mormons, who have violated no law.

Let the republicans of Indiana bear this in mind, and when the summer campaign shall come, and Dan. shall shake his long auburn locks at the party in power for persecuting the Ku-Klux and violating the Constitution, let some good republican read

Dan.'s bill for the suppression of the Mormons, and ask if it is any more a violation of our venerated Constitution to punish Ku-Klux for murder than it is to punish Mormons for having a religion. Ben. Butler put about the same question to Dan. in the committee-room, and had him badly cornered. The Massachusetts statesman expressed great satisfaction at seeing the Indiana statesman converted to the theory that the laws should be enforced, but he wanted to know, you know, if the Ku-Klux did not deserve punishment for being murderers as much as the Mormons for being engaged in the establishment of a religion. Dan. did not answer, and we shall probably not hear from him on the subject until he has an opportunity of consulting with parson Newman.

THE "TRIBUNE" AND THE MORMONS.

The New York *Tribune* conceives that the blow to the administration by the Supreme Court decision is as great as any it has yet received, and severely criticises the action of the President in urging on the prosecution against the wishes and advice of both Akerman and Williams. It wants to know who the back-stairs adviser of the President is. Does the *Tribune* not know that parson Newman is the back-stairs counselor of the President? As to the wisdom of his counsels we need only point to the present condition of affairs in Utah, to the interminable legal complications that have arisen, and to a bill for court expenses, running up to the tens of thousands of dollars which the government will have to foot. Perhaps if Newman would withdraw from the back-door cabinet of the President and give his attention entirely to spiritual matters, the country could manage to get along. The experiment is worth trying, at all events.

THE INJUSTICE OF JUSTICE.

Two cases of imprisonment have lately commanded the attention of the government and the people. Two men were deprived of liberty—Brigham Young and Dr. Houard.

Brigham Young is an American citizen, by birth and inclination. He has never lived in any other country. He comes of revolutionary stock, his ancestors having war records in Washington's army of which any man or men might be proud. He guided the Mormon wanderers to Salt Lake valley, then belonging to Mexico, and to his management, prudence and forethought they are greatly indebted for their prosperity, a prosperity that has added seventy millions of dollars to the aggregate of the nation's wealth. He was the first governor of Utah, and held that office under the appointments of several Presidents, up to 1857. He carried the overland mails for the government, built a great portion of the overland telegraph, kept the stage route open when, but for his exertions it would have been closed by the Indians. He built a hundred and fifty miles of the Pacific railroad, and a thousand miles of telegraph. He built the Utah Pacific road, from Salt Lake city to Ogden, and is now extending it southward into the Territory. He has built factories, carried mails, fought Indians, fed emigrants, graded railroads, established telegraph lines, and been the most untiring and useful citizen between the California line and the Mississippi river. During the war, when the regular soldiers were at the South, in obedience to a summons from President Lincoln, Brigham Young sent four hundred men seven hundred miles into the wilderness to fight Indians, and protect emigrant trains and government mails.

Coming down a little later, what did he do when Chicago was burned? Subscribed a thousand dollars in cash for the sufferers, and raised thirteen thousand more among his people.

Yet this old man, now past seventy, this son of a revolutionary soldier, this governor of Utah Territory for ten years, this agent of the government in many important trusts, this founder of a hardy colony in the desert, which has added seventy millions to the nation's wealth, this old man is thrown into prison for alleged crimes committed twenty years ago, upon the sole testimony of a self-confessed assassin, an acknowledged murderer of women and children, a human butcher, a hyena in the shape of a man. This blood-dyed wretch, this self-confessed assassin and acknowledged perjurer, is used by the government as a witness against Brigham Young and the old man thrown

into prison on his sole testimony, and refused bail by the skillet-headed fanatics and long-haired lunatics who disgrace the government by pretending to execute laws out there, although he could have given it to the amount of ten millions of dollars.

That is one picture; and now I will invite your attention to another, as parson Newman would say.

In 1795, some eighteen years after Brigham Young's father was carrying a musket in Washington's army, a Frenchman, Louis Houard by name, landed in Philadelphia. He was naturalized in 1803, married shortly afterward, had children born to him, and in 1821 he went to Cuba, became a colonist, received a grant of land, and died in 1826.

Among his sons, born in Philadelphia and afterward taken to Cuba, was John. After his father's death, John returned to Philadelphia, studied medicine at Jefferson College, and remained until 1843, when he went back to Cuba, where he has been ever since, nearly thirty years. Yet he claims to be an American citizen, and his arrest and imprisonment by the Spanish, in much the manner that Brigham Young was arrested and imprisoned, is made the subject of a week's earnest debate in Congress, and the President is ordered to request his immediate release, and if not complied with we must go to war with Spain.

Now these are two pictures for the American mind to contemplate. Look at one and then at the other, and then define justice. The government puts an old and honored citizen, a recipient of many of its trusts, and a son of the revolution, in jail, upon the testimony of a self-confessed woman murderer and assassin, refuses him bail, and puts a guard over his home.

The Spanish government puts a man in prison upon a charge fully as well substantiated as that against Brigham Young, though of a different nature—a man claiming to be an American citizen, but who has not seen America for nearly thirty years.

What is the result? Congress pays no heed to the American citizen imprisoned in Utah, but the one in Cuba attracts their immediate attention; they earnestly discuss his case for a week, at an expense of about five thousand dollars a day, and require the President to demand his release, or else we shall go to war immediately. Now it is a grand thing to protect our citizens abroad when they are citizens, and one feels proud of a government that will do it; but when all the fuss was being made about Houard in jail, I could not help thinking of Brigham Young in jail. We astonish the world by the vehemence of our denunciation of injustice abroad, but we tolerate it at home with marvelous complacency. We are as a whited sepulchre, very fair and polished without, but not strictly correct within.

WHAT ARE WE GOING TO DO ABOUT IT?

The experience of mankind teaches that it is easier to get into a muss than to get out. The administration has become involved in grave legal complications with the Saints, and must either continue the war or stop.

The easiest way out is the best. Let the Mormons alone. Their past history is an evidence of their ability to take care of themselves. If we attend to what little wickedness there is this side of the Rocky Mountains, we will have reasonable employment. The railroads will kill polygamy. The peculiar institution can not stand the fashions. As has been well stated, the dry-goods bills run up against Mormon husbands by their numerous wives will do more to kill polygamy than any number of bills introduced into Congress. There will be few plural marriages hereafter. No Mormon is compelled to marry two wives, and there will be little of it done from choice henceforth. The advent of Paris fashion plates, coupled with the natural feminine love of display, will kill polygamy. Plural marriages are decreasing. Those with one wife are contented.

The mining interests of Utah are daily growing in importance. The finest silver mines on the continent are there. Population is crowding in. The Territory is striding ahead of all the other Territories. There is no better, more thrifty and industrious farming population west of the Mississippi than in Salt Lake valley. They have made an oasis in the desert. The contiguity of a well developed agricultural

region and rich mineral deposits makes wealth of the substantial sort. It is wealth that stays. Utah wants peace and quiet. With this, in two years from now she will have a hundred and forty thousand population, and be worth a hundred million of dollars. With such a grand future before her we are silly to be picking at the predominating religion of Utah, which in nowise concerns us. We will not be held accountable for the sins of their belief. None of us are compelled to join their church or abstain from drinking or gambling or being peculiar, like them, in every respect. Other churches flourish at Salt Lake. Brigham Young himself gave five hundred dollars each to establish a Baptist and Catholic. There, as here, we can have our choice in creeds. Let us be just and liberal, remembering that if we would not be judged harshly ourselves, we must not harshly judge others. At the Judgment day, if we have no other sins to account for only that of letting the Mormons alone, we can congratulate ourselves.

Our Territorial system of government is a mixture of humbuggery and tyranny. As soon as a Territory comes up to the required standard of population it should be admitted as a State, and the people thereof allowed to govern themselves. Utah will soon be up to the standard. None of the Territories are filling up so fast, or have so promising a future. Her population is now fully a hundred thousand, according to the best estimates. The defective census of 1870 makes it 86,786. A census just taken makes it 106,000. The truth is not far from a hundred thousand. This is forty thousand more than Nebraska had when admitted; fifty thousand more than Oregon had; thirty thousand more than Michigan had; forty thousand more than Arkansas, Ohio, Mississippi or Illinois had when admitted.

When she reaches the required standard, admit her upon conditions that polygamy cease henceforth, and trouble will be at an end.

H. V. R.

FEARFUL VOLCANIC ERUPTION.

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We copy the following from the *Liverpool Mercury* of 2nd inst.:—

In the evening of the 15th of April, the volcano Merapi (in Java), which had been quiet since 1863, began to show signs of vigorous life. Streams of lava issued out of the mountain, and, rushing furiously downward, buried whole villages in their fiery masses, filled up the ravines, and checked the course of rivers. This outburst was one of the most frightful ever known. It came so unlooked-for that every one was surprised by it. A river in the neighborhood of the mountain was filled with lava to a depth of 15 feet. All the trees on its banks (which are 80 feet high) have been consumed or scorched by the fearful heat. A great many human beings have perished, together with their villages. Very little is yet known of the fate of those dwelling on the Merapi to a height of 6000 feet, the mountain being inaccessible. The authorities who endeavored to ascertain the nature of the working of the volcano saw only smoke, ashes, and glowing lava. Showers of ashes, stones, and sand followed the casting out of the lava, and caused dreadful devastation. At several places the sand and ashes lay from two to four feet deep, whereby great damage has been done to the coffee and other crops. At Solo and other places the ash and sand showers lasted three days, and it became so dark that lamps had to be lighted in the daytime in consequence. The volcanic outburst was accompanied by slight shocks of earthquake. It is said that thousands of Javanese have had to take flight after having lost their all; their villages had become uninhabitable owing to most of the houses having fallen down. By last accounts 200 dead bodies had been found on one side of the volcano. A woman who escaped, brought news that her fellow-villagers, 160 in number, had perished.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 9, 1872.

HELP.

PRESIDENT Brigham Young has caused to be published the following :—

TO THE PRESIDENTS AND BISHOPS OF THE VARIOUS WARDS THROUGHOUT THE TERRITORY.

Dear Brethren—The time has arrived when the means is needed to emigrate the poor from Europe, and up to this time of the present season but little has been donated or placed in the hands of the Perpetual Emigrating Fund Company, in any way, that can be used to emigrate the old and faithful members of the Church, whom we feel it our bounden duty to aid in gathering home to Zion.

You are all therefore requested to make an exertion in their behalf, that whatever funds the members of your Wards are able to denote for this purpose, be called for and forwarded immediately to this office, and the brethren shall be blessed in so doing.

BRIGHAM YOUNG,
President of the Church of Jesus Christ of Latter-day Saints.

Salt Lake City, June 12, 1872.

Here we find our President, as heretofore, on the alert to use every opportunity to accomplish the gathering of Israel.

This is the invitation in Zion ; a reminder to the people gathered there to contribute of their substance to emigrate the poor from Europe. A kind of invitation often extended in the past to the people of Utah, and, generally speaking, most nobly responded to.

This, we will say, is but as it should be, coming as it does from saviors on Mount Zion. But how is it with us in Europe, who have not had our way opened for us to emigrate ? Have we done all we personally could do to open up our own way ?

The answer to this will of course very much depend upon the conception we may individually have of what is our duty in this respect.

That all may stand approved, however, it is necessary that each use every opportunity to prepare themselves to go to the gathering place of the Saints.

Preparation, consisting, as it does, of a variety of duties, is worthy the attention of all who wish to avail themselves of the privilege of obeying the Divine command, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

To prepare, amongst other duties, practice economy. Take into consideration your income, and, without being niggardly, cut off every needless expense. No matter how small the expense may be, if it is not a necessary

one, stop it. Let none think this unworthy their attention. The great minded and practical Benjamin Franklin said "Beware of little expenses; a small leak will sink a great ship." "Spend one penny less than thy clear gains: then shall thy hide-bound pocket soon begin to thrive." After practicing this economy place in safe keeping and hold sacred for your gathering, the amount you may be able to save. Begin at once, or if already begun, continue. Be not discouraged at the smallness of the amount. Show your faith by your works. You who exert yourselves, in the sight of that "Father who seeth in secret" will surely be sooner delivered than those who are inactive, and, with folded hands, supinely wait for assistance from Zion. There is much truth in the old saying, "God helps those who help themselves." Use every human effort, then faith will be stronger in asking God to open up your way to keep his commandment, for that person would be inconsistent indeed who asked the Father to do what he, with at least some power in his own hands, made no effort to do for himself.

Let every Latter-day Saint, each man, woman, youth and maiden, ask themselves individually, "Am I doing *my* duty in saving means to help myself from Babylon." If the answer is "Yes, I am," it is well; if not, begin at once, and in this respect stand approved before the Lord.

Further, are the Saints preparing themselves, to receive help from God and their brethren by increasing their faithfulness in this land? The Gospel of Christ, being the power of God unto salvation is of necessity progressive in its very nature. When it first found us we were groping in darkness. We received just enough light to manifest our faith in Jesus and repentance of sin by being baptized for the remission of sin, and to receive the Gift of the Holy Ghost by the laying on of hands. But this Holy Ghost has taken of the things of God, and has unfolded them to us, since this obedience to the first principles of the Gospel. Our knowledge of the things of God has increased; have our works kept pace with our growth in knowledge? By their works the Latter-day Saints, as all others, will be known. The rule is given by the Equal and the Just that "He shall reward every man according to his works."

Dear brethren and sisters, you are receiving your first lessons in the "perfect law of the Lord." Improve the talent given to you, and thereby prove yourselves worthy to receive more. By a faithful discharge here of your duties as unfolded to you by the spirit of the Lord, and by the administrations of His servants, prepare yourselves to receive the privilege of going up to the mountain of the Lord's house, that you may be further taught in His ways and walk in his paths.

J. G. B.

NOTICE.—The Presidents of Conferences are requested to forward their reports at the earliest possible date after they are due, and not delay on account of here and there a dilatory and careless Branch President, whose report can be included in the following Conference report, and he be reminded that more diligence on his part would lighten his duties and better comport with his position.

The monthly, quarterly and semi-annual reports, as they severally fall due, are all that are required by this Office, and it is expected that in future they will be forwarded with commendable promptness.

APPOINTMENTS AND RELEASES.—Elder Thomas Dobson is appointed to succeed Elder J. B. Fairbanks in the Presidency of the Nottingham Conference, and Elder Fairbanks is appointed President of the London Conference.

Elder J. V. Robison is appointed to succeed Elder G. W. Wilkins in the Presidency of the Bedfordshire Conference.

Elder E. A. Box is appointed to succeed Elder G. P. Ward in the Presidency of the Manchester Conference.

Elders G. P. Ward and B. W. Driggs are released to return to Utah with the July 31st company, with the request to Pres. Driggs that he so instruct Elder E. W. Snow that he may be able to take charge of the Conference for a time, in case Elder C. H. Wilcken does not arrive in Birmingham on or before July 30.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 429.

It was very evident that O. P. Rockwell had saved the life of the Sheriff, as there was no doubt that the blood-thirsty mobbers who followed him were determined to kill him. Had he refused to comply with the demand of the Sheriff for protection, he would, to say the least, have proved himself an arrant coward. It was soon afterwards ascertained at Nauvoo that the man whom Rockwell had thus shot and killed was named Franklin A. Worrell, one of the most bitter and implacable enemies to the Saints in the country. This same Worrell was officer of the guard at Carthage jail when the Prophet and Patriarch, Joseph and Hyrum were murdered, and afterwards a witness when the case of their murder was under examination. He was asked at that time, among other questions, whether the fire-arms of the guard under his charge at the jail were loaded with blank cartridges only or bullets. He refused to answer the question, and assigned, as a reason, that he could not do so without criminating himself, thus proving by his own confession that if not actually engaged in the murder he was indirectly a party to it.

The suffering of the Saints during the persecutions and troubles through which they were now passing was extreme. Many of those who had their homes destroyed and were thus rendered destitute of nearly all the comforts and many of the necessaries of life were sick, and unable to offer any resistance had they been disposed to. Neither were the more strong and healthy generally in a condition to make a very able defense against the attacks of such a merciless mob. Many of them were unacquainted with the use of fire-arms, never having been brought into action before, and their fire-arms were few and of an inferior character.

Sheriff Backenstos, after reaching Nauvoo, immediately issued his second proclamation to the citizens of Hancock and surrounding counties, in which he recounted the nefarious and bloody acts of the mob throughout Hancock County, detailed his narrow escape from the infuriated men who had followed him, commanded the mobbers and rioters to disperse and cease their violence, and ordered all able-bodied men throughout the county to arm themselves in the best possible manner and defend their lives and property. As a postscript to this proclamation, he added—

"It is proper to state that the Mormon community have acted with more than ordinary forbearance—remaining perfectly quiet, and offering no resistance, when their dwellings, other buildings, and stacks of grain, etc., were set on fire in their presence, and they have forborne until forbearance is no longer a virtue.

"The notorious Col. Levi Williams,

who is at the head of the mob, has ordered out the militia of this brigade, comprising Hancock, M'Donough, and Schuyler counties, but it is to be hoped that no good citizen will turn out and aid him or others in the overthrow of the laws of our country, and it is certain that no good citizen will cross the Mississippi river with a design to aid the rioters."

The First Presidency also urged upon the people the necessity of being vigilant, that the mob might not come upon them unawares, and of moving their women and children and substance into Nauvoo as quickly as possible, if unable to protect themselves. In Nauvoo a committee of five men were appointed to wait upon the mob, and petition for peace, promising them if they would retire and cease their mobbings, lawless litigations and other persecutions, and allow the Saints the necessary time and peace to prepare to remove, that they would leave the State in the Spring. A proclamation was then issued, signed by the First Presidency and a number of the leading Elders of the Church and addressed to Colonel Levi Williams, and the mobbing party of which he was the supposed leader, announcing the names of the men appointed as a committee from Nauvoo and making known their proposition to leave the State, and asking for an answer to be returned in writing or by the committee who should wait on them. Two days after this was sent, A. B. Chambers, editor of the Missouri *Republican*, arrived in Nauvoo, from Warsaw, and stated that his purpose was to save the destruction of property and individual suffering that evidently must occur unless conciliatory measures were adopted. He brought with him the names of Levi Williams and six others appointed as a committee by the anti-Mormons of Warsaw and vicinity to negotiate for peace. It seemed that many who had read the proposition to compromise addressed to the mob were satisfied with the proposals therein made, while many others were equally embittered and opposed to its stipulations on account, as they claimed, of being addressed as a mob. They thought to accede to this would be to virtually acknowledge that they were among those who had been engaged in burning and destroying property.

On the evening of the 16th Sheriff Backenstos, feeling anxious for the safety of his family and others at Carthage raised an armed force and proceeded to that place to rescue them from the power of those threatening. On this point we quote his own language—

"On entering the town we were fired upon by some of the mobbers, who instantly fled. My heart sickens when I think of the awfully distressed state in which I found my family, in the hands of a gang of black-hearted villains, guilty of all the crimes known to our laws. * * * * The families which I designed to rescue had all fled, with the exception of Mrs. Deming, the widow of the late General Deming, who was of the opinion that she might escape their vengeance, inasmuch as the recent death of her husband it was thought would have appeased their wrath against that family.

"After we had entered the town, persons were seen running about the streets with firebrands. Anticipating their intention of firing their own buildings in order to charge the same upon the *posse commitatus* under my command, we immediately took steps to prevent this, by threatening to put to the sword all those engaged in firing the place."

MINUTES OF A TWO DAYS' MEETING AT BRIGHAM CITY,

HELD SATURDAY AND SUNDAY, JUNE 8TH AND 9TH, 1872.

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On Saturday morning, June 8th, Presidents Brigham Young and D. H. Wells, of the First Presidency; Elders Orson Hyde, C. C. Rich and Jos. F. Smith, of the Twelve Apostles; Presiding Bishop Edward Hunter; President Joseph Young, of the General Presidency of the Seventies, toge-

ther with a party of Bishops and Elders, left Salt Lake City and traveled to Brigham City, to meet with the people there.

The meetings were held in a commodious bowery which was newly covered with foliage, affording a delightful shade for the large and attentive congregation.

Saturday, 10 a.m.

The choir sang—"Praise ye the Lord, 'tis good to raise."

Prayer by Elder Joseph F. Smith.

Choir sang—"Come we that love the Lord."

Elder Orson Hyde said circumstances had compelled him to "enter into his secret chamber and shut his door and hide himself" for a little season. He was thankful now to be able to appear in public and attend to the duties of the ministry. He spoke upon the efficacy of prayer as evidenced in the deliverance of the Prophets of God from their enemies in ancient days, and of his Saints from their enemies at the present time. He exhorted the people to unity and faithfulness, to put away their indifference and drowsiness, and serve the Lord with all their hearts, and predicted the overthrow of the world and the triumph of truth on the earth.

Elder C. C. Rich spoke on the certainty of the knowledge obtained by the Latter-day Saints in contra-distinction to the varied opinions of the religious world; showed that the Gospel revealed to us accomplished what it proposed to do for us, and that if there was any failure, it was in not applying its principles to our acts; and urged the necessity of an understanding of the operations of the Spirit of the Lord and the influence of other spirits.

Pres. Joseph Young said what the Saints particularly needed was the manifestation of the Spirit of the Lord to every one. The congregation were present as the results of the wonderful manifestation of the power of God to Joseph Smith, whom, frail and illiterate as he was, God filled with intelligence, as he did Jesus, the Savior of mankind. He recognized a great difference between Jesus and Joseph. Jesus was different to any other being that ever dwelt on this earth, being God and man united by reason of his divine parentage, while Joseph was only a man like others, but inspired of God. The Holy Ghost was given to those who obeyed the teachings of both these persons, which was the greatest testimony that man could receive of the truth. The speaker exhorted mothers to perform faithfully the mission given them—to raise and educate their children; husbands to be kind to their wives, especially in their declining years, and all present to be pure, humble, prayerful and united.

Choir sang—"Great is the Lord, 'tis good to praise."

Prayer by Elder A. C. Pyper.

——— 2 p.m.

Choir sang—"Lord we come before thee now."

Prayer by Elder Thomas Taylor.

Choir sang—"Great God attend while Zion sings."

Elder James A. Little spoke on the character of Jesus Christ as described in the New Testament and the Book of Mormon—full of love and charity, going about doing good and blessing little children and all mankind. This was the spirit of the Gospel as revealed to us through Joseph Smith. By it God was shown to us, not as a revengeful being, punishing the erring in anger, but full of mercy and kindness and love to his creatures. He concluded by bearing testimony to the work of God.

Elder Thomas Taylor related some of his experience before embracing the Gospel, his doubts about the existence of a God, when trying to pray to a being described as having neither "body, parts nor passions," whom nobody could comprehend nor conceive of in imagination, and the joy he experienced when first instructed by an Elder of the Church on the character of the true God, who made man in his own image and likeness. He also spoke on the happifying effects of the Gospel, both on preachers and hearers, and of the abundant reasons the Latter-day Saints had to be thankful and happy, and showed the folly of fault-finding and complaining.

Choir sang, "An angel from on high."

Elder Isaac Groo spoke on the privileges and duties of the Saints. Referred to some who said they had but little faith in "Mormonism." They should manufacture faith, which could be done by living righteously, attending to every duty, paying tithing, remembering the poor, attending to prayer, controlling passion and appetite, etc. "Love begets love, kindness breeds kindness, what we sow we shall reap," therefore, love, kindness, and righteousness should guide the Saints in the family circle, and in every condition in life.

Elder C. W. Penrose said these two days' meetings were profitable both to the Elders, and those who heard them; to the Elders because many after performing missions abroad retired into the shade at home, unwilling to work in the ministry, yet complaining at not being noticed; these meetings brought a great many of them into active duty; to the people, because the tide of prosperity was setting in, which was more dangerous to their faith than adversity, and they needed continual admonishing. He touched upon the character of Jesus who is the pattern for us all, showing that there were two sides to his character—one loving, meek and childlike, the other lion-like and severe—the Saints should pattern after both, living humble and obedient, kind and charitable, yet bold as lions in defence of the truth, and unyielding to evil persons and principles. He also briefly dilated on the governing power of the Priesthood which was as essential a part of their calling as the position of instructors, the heavenly programme presuming that their government and direction would be in righteousness, not for self-aggrandizement, but for the benefit of the people, as the plans and policy of our leaders had always been. And exhorted all present to learn their place and fill it fully, wisely and with all their hearts.

Choir sang—"We thank thee O God for a Prophet."

Prayer by Elder J. C. Wright.

Sunday, 10 a.m.

Choir sang—"The time is nigh, that happy time."

Prayer by Elder A. P. Rockwood.

Choir sang—"Sweet is the work my God, my King."

President B. Young remarked that a great deal had to be said concerning the salvation of the human family; more had to be done; if the people would do more of what the Lord required, less words would be needed. The religion of heaven was spiritual, temporal and natural, and no man on earth could show the dividing point between the temporal and spiritual. Still we could distinguish between the exercise of faith in our hearts towards God, and the act of going into the water to be baptized for the remission of sins, which was the first act of obedience to God as the result of faith. The Saints were well acquainted with the duties which followed baptism and the reception of the Holy Ghost by the laying on of hands, such as family and secret prayer, just dealing, obedience to God in all things, etc., but it was necessary that the Elders meet with the people in public assembly, to work those principles into their affections. The Christian world were ignorant of the principles of eternal life, and this was right. It would not be right for a people to be enlightened in regard to the whys and wherefores of laws they were not willing to obey. If the inhabitants of the earth were honest in their hearts they would receive the Gospel, but their darkness was the natural consequence of their unwillingness to receive the light. President Young referred to the rest he had been blessed with, in what might be called confinement in his own house for which he felt very grateful, and showed that what was designed for the overthrow of this people had resulted in good to them and evil upon those who had planned it; and concluded by exhorting the Saints to chastity, faithfulness, justice and honor one toward another, honesty and integrity of feeling and action, to build the Utah Northern railroad, and to live for the benefit of the human family, and for the promotion of truth and righteousness in the earth.

President Joseph Young made a few remarks, expressing his joy at the presence of the Prophet of God in our midst. He was free, the air and the water was free, salvation was free,

and the day was at hand when all mankind should be free; when there would be a glorious jubilee of liberty in the earth and in every place a man should meet a brother and a friend.

President D. H. Wells said there was scarcely a person living who had arrived at the years of maturity without having some reflections and feeling some anxiety about their future existence. These impressions came from God, between whom and the human family there was the link of relationship. The channels of communication between the heavens and the earth were open, and mankind could learn the will of God. The way of life was made so plain that even a child could understand it, and if the people would walk in it they would come back into the presence of God. There was but one way, one God, one Savior, one Gospel, and the way was easy and the burden light, and the invitation to walk in the path was as wide-spread as the broad domain of the earth. The earth belonged to God; it was his right to rule it and he would do so. The Gospel was restored, a message from God had gone forth to the nations to repent and walk in his ways. The Saints were gathered here to put away the errors of the fathers and learn the ways of God; the kingdom of God was being set up, but the world could not see it because they would not receive the spirit of God through obedience to the ordinances. President Wells then exhorted the people to live by the principles of the Gospel; to govern their passions which were all good when controlled; to fear to do evil; to turn toward God with full sincerity of heart. Man need not think he could do evil and keep it secret; when one man knew it, it was one too many, for in the day of the Lord the wicked would stand forth in their naked deformity and be seen and known of all. He testified that this work would succeed in spite of every effort against it because it was the kingdom of God.

Elder J. D. T. McAllister expressed his joy at being present with the servants of God. He did not think it was anybody's business if he chose to be a Latter-day Saint, nor that anybody had the right to hinder him from following the leaders of the Church. He related a dream which showed to him that there were two priesthoods in the Church, and that the body of the Church was nourished and guided by the head, and bore testimony to the truth of this work.

President B. Young made a few remarks on behalf of the poor Saints in the Old World, whom he desired to see gathered here; and called upon those present to follow his lead in donating money, within ten days, to gather the poor. He instructed the local authorities to attend to this, showing an example of the greatest liberality, and to permit those foreigners who desired to make up a purse to send for friends from their own nations to do so. Money was wanted on this occasion in preference to prayers.

Choir sang—"Hark the song of jubilee."

Prayer by President B. Young.

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2 p.m.

Choir sang.

Prayer by Elder H. C. Grow.

Choir sang—"Arise my soul, Arise."

The Sacrament was administered.

Elder John Taylor delivered a lengthy discourse, reviewing the dealings of God with his servants and people in former times, showing that they were similar to his dealings with us in these latter times, and that not only was faith and prayer necessary, but acts of obedience were required to accomplish the purposes of God; that talk and belief were nothing compared with works of righteousness; that the ancients who had passed away were operating in the great cause and working with us for the establishment of the kingdom of God upon the earth; that without them we could not be made perfect, and that if we performed our part in the great plan we should partake with them of the glories of that kingdom prepared before the world was.

Elder Joseph F. Smith spoke on the necessity of the Saints becoming an independent, self-sustaining people, in doing which they must seek first the kingdom of God and his righteousness. They had to reclaim the desert, build manufactories, cultivate the soil, raise flocks and herds, etc.,

remembering that all things on earth belonged to the Lord, and that our mission was to benefit all mankind; then our works would stand as a monument, imperishable, of what we had done in the cause of human redemption. He counselled wisdom, obedience to principle, economy, liberality in gathering the poor, the education of children and a proper use of all things we had to enjoy, and closed with a powerful testimony to the mission of Joseph Smith the Prophet, and of Brigham Young as his successor.

Elder R. T. Burton made a few remarks expressive of his pleasure in meeting with the Saints, and of the pity and contempt felt for those who had wickedly plotted to destroy the people of God and advised the Saints to trust in the Lord all the time.

Choir sang the anthem—"Praise the Lord."

Benediction by Elder C. W. Penrose.

UTAH NEWS.

The following are from the *Deseret News* to June 14.

On the night of the 9th June Elder Orson Hyde had a severe attack of illness, at first supposed to be apoplexy; but subsequently this supposition proved to be incorrect. On the 11th he felt much better; and at latest accounts was still improving.

On the 9th Arthur Broughton, aged twenty-one years, was accidentally drowned in Jordan, while bathing with a number of other youths. The accident occurred about 300 yards above White Bridge. It appears the young man got into deep water, and being unable to swim, was carried down stream. He was employed as a clerk in the store of Messrs. Teasdell & Co., and is said to have been a young man of considerable promise. Search was made for his body but to no purpose.

On the 11th telegraph offices were opened by A. M. Musser, Esq., at Farmington and at the Superintendent's and Secretary's offices of the U. C. and U. S. R. R. at the depot in this city.

On the 12th Elders C. C. Rich and Jos. C. Rich had arrived at Omaha on their way East; all well.

On the 12th Elder George W. Thatcher got back from his mission to England.

The following are from the *Salt Lake Herald* to the 16th—

The 11th was the hottest day of the season so far; 85 degrees in the shade.

The body of the young man, Arthur Broughton, who was drowned Sunday, the 9th, in Jordan, was found on the 15th.

The Iowa Press Association, numbering 100 persons, passed through Omaha on the 14th on a pleasure excursion to Salt Lake.

We are informed that work on the Emma mine has been effectually stopped in consequence of the recent caving and flooding in of water.

Mr. W. C. Rydalch informs us that grass, grain, and crops generally, in Tooele County, are looking better than he has seen them before for fifteen years. Splendid prospects prevail all over the Territory for the coming harvest.

Whether Independence Day, July 4, can be celebrated here this year will be set at rest to-day, June 16th. Secretary Black is expected to arrive this morning, and it will then be known whether he will permit governor Woods to permit a celebration.

A telegram received in town on the 14th announced that Hons. W. H. Hooper, Frank Fuller and Geo. Q. Cannon had reached Omaha, and were then leaving for Salt Lake.